WORKS IN PROGRESS

VOLUME 8, NO. 1 | THURSTON COUNTY RAINBOW COALITION | MAY 1997

"I have never seen a situation so dismal that a policeman couldn't make it worse." Brendan Behan

Justice System Favors Police's Trumped-Up Charges

Pat Tassoni

Last year, 101 people were arrested on a county road in Brinnen, Washington as part of a protest against the Salvage Rider. The Salvage Rider is an excuse for logging old growth forests which are otherwise protected trees. A yellow ribbon was laid in the road by the police to "protect public safety", but really it was to deter the 300 demonstrators from going up the road to see the old growth. One of those arrested and one of only a handful that were prosecuted was Krysta Kielpinski. After walking over the ribbon, she was arrested for trespassing. After having her arm dislocated in the arrest process, she was charged with assaulting a police officer.

The following is her story. It may leave you cynical or it may confirm your already existing cynicism, but Krysta doesn't want it to add to your apathy. "I hope this experience doesn't deter people from doing the things that the world is desperate to have done." She believes that protests are still crucial for things to happen. She looks for everyday heroes, those working in the cracks whose name you might not know, but whose hands have left strong marks in history (either than or now). She urges people to surround themselves with a supportive community and to maintain a healthy relationship with the natural world to remember what you're doing and why you're doing it.

Krysta Kielpinski grew up in a logging area in Stevenson, Washington, where her parents were forced to log 75 acres in order to pay off their property. That never set right with Krysta. She is 22 years old and will be an Evergreen graduate this summer. Her friend, Senayit Tomlinson, accompanied her to their first protest in the area, last year at Brinnen. Senayit is 22 years old and an Evergreen student as well. They met in an AmeriCorp project in San Diego. She is originally from New York. Her mother is an activist, and she remembers being taken to protests as a child. They feel at home here in Olympia because "of the way the community looks at the 'system.' People want to recreate it or create a new one where everyone fits in, everything is interconnected, and its creative rather than the one mold where everything has to fit."

When the 30 or so police moved in to arrest the protesters, they forced them into a huddle. Krysta and Senayit were in the center of the huddle and were among the very last to be arrested . As Jefferson County Deputy Glen Kilmer put the plastic riot handcuffs on Krysta, he dislocated her shoulder. Krysta warned him of what he was doing and then began to scream from the pain. She spun around and freed herself. She put her arm back into place and asked if another officer could cuff her, one that wouldn't hurt her. Another did. Kilmer walked them down a hill to his car and a waiting ambulance. He complained that they were walking too fast and that he might have to throw them in the mud, face first. Kilmer wouldn't fasten the seat belts on Krysta and Senayit when they asked him to. His trainee fastened them when Kilmer left the scene for a moment.

When they arrived at the Jail, Krysta was purposely separated from the rest of the protesters, but it was not known why. They didn't know anyone else there, save themselves. Senayit was charged with obstruction for refusing to leave Krysta's side when she asked where they were taking Krysta. The officers seemed to toy with her: "Obstruction?" one asked laughingly. "Obstruction," the other confirmed. Later, both the trespassing and the obstruction charges were dropped against Senayit.

The nearly hundred other protesters were held in an outdoor fenced area and later released. Krysta and Senayit along with three others were fingerprinted and booked. Only then did Krysta learn with what she was being charged as she overheard officers conferring. Krysta and Senayit were held in the same solitary confinement cell together overnight. They still thought at this time that things would be cleared up in the morning and they would be released the next day. Not so, though.

The next day they were allowed to make their phone calls. The process for doing that was to lock one of them at a time into a small room with the phone. After saying he would be back in a few minutes, the jailer shut the door on Senayit. An hour later, her arm was hurting from the shackles, and she began knocking on the door. When she got no response, she had her mother call from New Hampshire to tell the jailer to let her daughter out of the room. He did, and in a vindictive mood, he separated the two women. They had neighboring cells though, where they entertained and encouraged each other to the dismay of the jailers by singing and knocking on the walls.

Krysta and Senayit were let out into the yard the next day. Meanwhile, the jail trustees would peer in through their door windows and mock them. Krysta's mother came to see her, but wasn't allowed in because Krysta was "dangerous." After spending the day going all around the town to talk with the power structure, Krysta's mother was finally able to see her, for about twenty minutes.

The next day, all those who had been jailed from the protest stood before a television set. The judge on the screen read them their rights (the first time that they heard them) and they entered their pleas of not-guilty to all charges. They were released on their own recognizances. Krysta also met her Public Defender, Craddock Verser, on the television screen.

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During the course of the summer, Krysta and Craddock gathered information and spent time compiling witness letters to ready themselves for court. She lined up a friend from her home town to be a character witness -- the sheriff. Her ten witnesses gave varying perspectives on the "assault". Some heard Krysta screaming while others saw her twist away without knowing why. Officer Kilmer said in his statement that Krysta had repeatedly kicked him and that there were mud marks on his groin. Krysta says, "his statement had been embellished over the summer" obviously to support his position. The frustrating thing is that two other officers supported his claim and backed him up. Craddock discovered that Kilmer has the highest numbers of assaults against him. (It makes you wonder how many were real).

Krysta's waning idealism that justice would be served and that good will prevail was confronted with a plea-bargain from the Prosecutor, Richard Suryan in September of 1996. He offered the deal that with a guilty plea, she would be on probation for a year and if she kept her record clean, all charges would be dropped from her record. She would also have to pay off a $1600 fine by the end of the probation or she would be sent to jail with increased fines. Facing court-trusted testimony of the police, even though they were lying, was too close of a call for Krysta's taste. Assault of a police officer is a serious felony and if convicted she would have done jail time and had large fines to pay. With her faith in the justice system shattered, Craddock convinced Krysta to accept the deal because she couldn't afford the consequences if she lost.

Keep Krysta Free

To support Krysta and keep her free, you can donate directly to her by sending her money at PO Box 516 Olympia, WA 98507 or by calling 534-9560. She has also written a song about her experience and you can buy a copy of her tape for a sliding scale price of $6 - $10. Anyone interested in organizing a benefit or anyone with fundraising skills should contact her as soon as possible.

Krysta has been holding fundraising events to raise the money to pay off her $1600 fine by September 1997. You can attend the following events; and keep your eyes open for future summer events.

Friday evening, May 2nd
the Green House (off Kaiser Rd)
Music by Pillar and Old Dginn Sway
Call Todd at 456-7598

Saturday, May 24th
Day Long Music Festival with
Sandman, Old Dginn Swag,
Skerny, and others
Place: TBA
Call 534-9560

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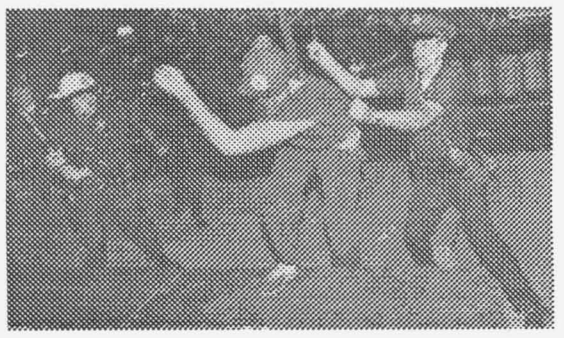

THE FUTURE OF OLYMPIA?

Sometime in the near future, as early as May, the Olympia City Council will once again try to pass a No Sitting On The Sidewalk Ordinance because the businesses and the police want it!
Let everyone know the sidewalks belong to the people.
Call CopWatch at 352-6543 to get involved.

WORKS IN PROGRESS

Works In Progress is a community newspaper sponsored by the Thurston County Rainbow Coalition. Opinions expressed do not necessarily reflect those of the Rainbow Coalition or the Workers In Progress and are solely those of the authors.

Submissions:

Correspondence, articles, art, and photographs are always welcome. Please, when possible, put articles on a 3.5" IBM-compatible disk (text preferred). Artwork and photos should be camera-ready/black & white.

WIP reserves the right to publish in whole or part all submissions. For editing purposes, please enclose your phone number. Copy w/o permission.

If you don't see your issue being covered in WIP, it's because you're not writing about it! Or getting someone else to cover it!

Send submissions to Works In Progress, PO Box 295, Olympia, WA 98507-0295, worksinprogress@juno.com, or come by our office and drop it in the "WIP Box" located at the Liberation Cafe.

Back Issues:

A complete set of back issues is located in the library of Liberation Cafe along with a chrono-index.

WIP is also being archived on microfilm by the UW Library.

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Tom Freeman	CJ Russo
Frank Hoffman	Marie Smith
Teresa Jennings	Sylvia Smith
Jerome Johnson	Pat Tassoni
Evelyn Montague	Scott Yoos
Wendy Ortiz	Dave Zink
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"Our aim is to confront injustice and encourage a participatory democracy based on economic, social, and environmental justice. Works In Progress is dedicated to providing a voice for those most affected by the exclusionary and unfair practices that seek to silence the oppressed."

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We will collectively endeavor to be sensitive and respectful to all those oppressed in this society, and their issues. However, if and when we should make a mistake in this regard, we expect to acknowledge it and to express regret for injury or insult given.

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The following statement will become part of the Editorial Policy and will be the governing tool for the Anti-Discrimination Clause: *WIP will make every effort to work with the contributor of material considered by WIP to be offensive in order to reach a mutually agreed upon resolution, but WIP reserves the right as a last resort to edit or not print submitted material.*

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Liberation Cafe

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Works In Progress is Celebrating its 8th Year of Inflammatory Journalism

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MAY 1997

"it's necessary, powerful and YOU'LL FEEL TERRIFIC"

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Solidarity!
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the ORIGINAL

Gardenburger Boycott

Ingredients: Wholesome and Hearty Foods, maker of Gardenburgers, is breaking the national boycott of NORPAC Foods (FLAV•R•PAC) by contracting with NORPAC to distribute their products. In doing so, Whole and Hearty is subsidizing NORPAC growers' repressive treatment of farmworkers. NORPAC refuses to negotiate, exposes farmworkers to dangerous pesticides without warning or safety equipment, and retaliates against workers for requesting protective gear, medical attention to pesticide exposure, and pesticide information. Workers have been subjected to eviction from employer-controlled housing, firing, threats, and even violence.

Associations that support the boycott

- Amalgamted Colthing & Textile Workers
- American Federation of State, County & Municipal Employees, Council 75
- American Postal Workers Union, # 128
- Communication Workers of America, # 7901
- Hotel & Restaurant Workers, # 9
- ILWU, # 8
- National Association of Letter Carriers, # 82
- National Lawyers Guild, Portland Chapter
- Oregon Federation of Nurses
- Oregon Federation of Teachers
- Oregon Public Employees Union, #503
- Physicians for Social Responsibility, Portland
- Service Employee International Union, #49
- Shipwrights, #611
- United Farm Workers of America, AFL-CIO

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
APRIL S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	JUNE S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	**"The growers have dozens of associations in Oregon to promote their well-being and protect their rights—yet they will not respect [farmworkers'] right to have even one."** **Efraín Peña, NORPAC worker**		**1** **May Day** **1996 -** Nisqually National Wildlife Refuge opens three months after closing for repairs due to the flood	**2** **1996 -** Senate approves legislation to crack down on illegal immigration and creat a project to prevent illegals taking US jobs	**3** **1948-** Supreme Court forbids property agreements that bind owners not to sell property to racial and religious minorities
4 **1961-** First "Freedom Riders" set out from Washington, DC to test segregation barriers in interstate buses and terminals	**5** **1863-** Brotherhood of Locomotive Engineers, is organized **1925-** John T Scopes arrested for teaching theory of evolution	**6** **1996 -** Thurston County residents begin recycling plastic bottles and aluminum foil through curbside recycling program	**7** **1905-** Jews massacred in Ukraine **1913-** Prudential Life statistician declares cancer a national menace	**8** **1995 -** Bill Clayton dies **1958-** Vice-President Nixon pelted with fruit, eggs, and stones in Lima, Peru	**9** **1933-** First burnings of banned books by Nazis in Berlin **1963-** Desegregation agreement reached in Birmingham	**10** **1996 -** US House of Rep votes to pass a bill that would offer families a tax credit to adopt children and ban "race matching"
11 **1996 -** ValuJet Airlines Inc. DC-9 jetliner crashes in Everglades killing all on board: 109 passengers and crew	**12** **1995 -** Dolores Huerta, UFW, speaks at TESC. "There has to be an end to the xenophobia in this country."	**13** **1958-** Vice-Pres Nixon attacked by 100s of anti-US demonstrators in Caracas, Venezuela hurling melon-sized rocks	**14** **1961-** Bus with first group of Freedom Riders bombed and burned by segregationists outside Anniston, Alabama.	**15** **1995 -** Olympia: Witches Against Religious Discrimination speaks out against intolerance at the Capitol	**16** **1996 -** Nisqually Tribal Chairman Stepetin writes letter to Clinton protesting bill limiting tribes' authority in adoptions	**17** **1996 -** Olympia: 64 cars involved in I-5 multiple-car pileup **1954-** Supreme Court rules school segregation unconstitutional
18 **1996 -** 200 rally at Sylvester Park to protest timber salvage rider allowing logging of 1000s of acres of old-growth timber	**19** **1902-** 200 killed as mine shafts crumble in Tennessee **1536-** Anne Boleyn is beheaded by her husband, Henry VIII	**20** **1996 -** United States Supreme Court rules that a Colorado law prohibiting protection for gays is unconstitutional	**21** **1961-** Alabama Governor Patterson declares martial law in Montgomery and calls out the National Guard	**22** *full moon* ● **1909-** Georgia rail workers strike against hiring African- Americans **1995 -** Supreme Court denies term limits	**23** **1995 -** Boeing to lay off additional 5,000 **1996 -** House of Representatives votes to raise minimum wage by 90 cents an hour	**24** **1861-** Maj. Gen. Butler declares slaves "contraband of war" **1961-** 27 Freedom Riders arrested in Jackson, Mississippi
25 **1971-** Young black woman, Jo Ehta Collier, killed in Drew, Miss. by bullet from passing car: three whites arrested	**26** **1996 -** Washington State Labor & Industries honors 100+ who died on the job in 1995 in Washington state	**27** **1954-** Mumford letter to NY Times pleas for end of H-Bomb testings "...it is time for the world to take note of the madness."	**28** **1996 -** Supreme Court rules cigarette makers will have to turn over computer databases to sick smokers who are suing them	**29** **1995 -** Clinton vows to "leave no stone unturned" to find out what happened to MIA's in Vietnam and earlier wars	**30** **1431-** Joan of Arc burned at the stake for sorcery and heresy **1937-** 1,000 steel workers fight police: 10 killed, 90 wounded	**31** **1955-** Supreme Court orders speedy school integration **1912-** American Marines land in Cuba to protect U S property

LETTERS & ANNOUNCEMENTS

Misconceptions About Anarchism

A friend of mine showed me an article that was published a few issues ago dealing with the misconceptions of anarchism. The article was good, and I thought that I may add a little to it, for I have been an anarchist for over 30 years and have run into many such misconceptions. Most misconceptions are based upon what people who feel threatened by it create.

Anarchism is a general term that includes many different philosophies; Mutualism, Collectivism, Anarcho-Communism, Individualist Anarchism, and Anarcho-Syndicalism to name a few. It has also been used as an extension of other philosophies; Anarcho-Feminism which came from the roots of such people as Voltairine de Cleyre, Louise Michel, Emma Goldman and other anarchist women; Anarcho-Pacificism of such people as Ammon Hennacy, Julian Beck, Judith Malina and those who were close to anarchism like Dorothy Day and Mahatma Gandhi; Revolutionary Black Nationalism of people like Kuwasi Balagoon, Ojore N. Lutalo, Lorenzo Kom'boa Ervin and Black Autonomy; Ecological Anarchism of people like Elisee Reclus, Peter Krotoptkin and Murray Bookchin. There have been many people that have adapted Anarchism to the unique situations in the countries where they lived, like: Osugi Sakae in Japan, Ricardo Flores Magon in Mexico, Vinobaji in India and Nestor Makhno in the Ukraine. Anarchists have had an influence in many other areas such as artists; writers such as B. Traven, theater such as the Living Theater, music such as its influence in Punk Rock, economic writers such as Noam Chomsky. In other words, Anarchism has its tendencies within most every human endeavor around the world. Though not always called Anarchism, the spirit of Anarchism has always been where people have struggled to be free from oppression. And it should be said that there are many views within Anarchism, and sometimes they conflict with each other; this diversity is not a weakness, rather, it allows for the growth and the development of the ideal.

Those that fear liberty will go to great lengths to place in the minds of the people a distorted image of Anarchism. The most common image is that of chaos. How often do you see the mass media making the statement that some nation state is "falling into anarchy"? Anarchism is not something you fall into; rather, it is a deliberate act. Chaos on the other hand is nothing more than the malfunctioning of the state. Anarchism is natural order based upon free cooperation for the well-being of all. Like nature, Anarchism does not lack social organization; rather, it views social organization as something that is inclusive of all, not something that is dictated down by an elite few. The nation state does not work in our view for it is always in some crisis, war, and the many see little benefit from it. Anarchist organization has been well defined, for example: G.P. Maximoff's Constructive Anarchism, Peter Krotopkin's Fields, Factories, and Workshops, or Rudolf Rocker's Anarcho-Syndicalism.

Anarchism will never be a "final product", for it is an evolutionary direction. Or you may say it is a "Work in Progress." It takes from the old that which is useful and adds new ideas and ways of doing things. It is based upon the struggles of the people and is always influenced by those struggles. For in the Anarchist mind all things are connected. For example, to be a true environmentalist, one must deal with the social relationships of humans, for it is there that you will find the causes of life out of balance with nature, thus to speak of the environment we must also speak of racism, sexism, classism, ageism and other such things.

Anarchism is also a social resistance to the acts of the oppressive nation state. Even when there are few of us to speak out against oppression, we still serve a purpose, for it is the Anarchist who speaks without compromising principles or sacrificing one group of people for the benefit of another group of people.

Anarchism is the only social philosophy that cannot be imposed upon the people, for without the people acting in their own self-interest and creating Anarchy, there will be no Anarchist society.

Is it necessary for all to become studied Anarchists for an Anarchist society to come into being? No. First off, Anarchism is a resistance to the nation state and the returning to the natural way of living. Traditional indigenous people already know how to live in balance without the nation state, so there is nothing for them to recreate. As for the people, the Anarchist activists seek to teach people to think for themselves and to work in cooperation with all others for the well-being of all. In other words, Anarchists are revolutionary teachers, not revolutionary missionaries. We believe in self-determination and the idea of the oppressed working together in solidarity to resist oppression and to build a new world based upon living in balance and the well-being of all.

Given the true ideas of Anarchism, can you see why those that seek to impose their will upon others and to live from the exploitation of the people and the earth strive so hard to create a false image of Anarchism?

Arthur J. Miller

Ramtha Watch Is Childish

I appreciate your attempts to keep your public apprised of Ms. Knight/ Ramtha in Yelm, though I am confused a to your mission statement for such a regular column: Insight? Humor? Your personal ax to grind?

That a *column* gives you more liberty to "act out" your personal angst, bent on humor, spiritual raspberries and/or insights, is, of course, acceptable. But I wonder how conscious (and *conscientious*) you are about your dignity as a journalist? My perception is that you are either very young (age-wise or psychologically) and want to appear clever and PC jaded before your admirers; or you are very misled as to *what* constitutes a journalist's right (and duty) to debate specious movements, beliefs, cults, etc. Your offhanded judgement of a religion, coupled with an assumption about just what this 30,000 year old whatever is not--

"...After all, a group of people who can accept that Jesus rose from the dead, and that Mary got pregnant without having sex, should have no trouble believing that Knight channels Ramtha."

--is not only foolish, but tasteless. Any respect I might have mustered for your observations of Ms. Knight/Ramtha died before such a low-handed, puerile dig. "Digs" are for high school, and knowledge, and respect for how such things as world religions and cults commanding thousands of lives might compare historically, are for journalists.

Elana Freeland

National Congress of Nicaragua member and Miskito Indian Visits

Myrna Cunningham is a Miskito Indian and a respected member of the National Congress of Nicaragua. She has worked for many years on human rights issues and to improve the situation of indigenous people in her country. On May 6th, this indigenous leader from the Atlantic coast of Nicaragua will visit Olympia, on her nationwide tour arranged by Pastors for Peace, an ecumenical organization based in Minneapolis, MN. Myrna Cunningham is raising funds for URACCAN, University of the Autonomous Regions of the Atlantic Coast of Nicaragua, of which she is the general rector. Her engagements in Olympia are sponsored by the Latin American Solidarity Organization at the Evergreen State College and the Thurston-Santo Tomas Sister County Association, a nine year old non-profit group with sister ties to a small city in Nicaragua.

Myrna will speak on the autonomy process of and for the peoples of the Nicaraguan Atlantic coast, and about the first university being created there for the benefit of the Sumo, Rama, and Miskito peoples as well as the African descendants living in the most marginalized areas of Nicaragua. Myrna is an outstanding speaker with an impressive history of activism both in her country and internationally.

Myrna Cunningham will speak on Tuesday, May 6th at noon in the Library Lobby at the Evergreen State College and again in the evening at 7 P.M. at the Timberland Library in downtown Olympia at 8th and Franklin. Please come give Myrna a warm welcome, learn about hopeful organizing in the face of Nicaragua's dismal economy and political unrest, and support indigenous efforts to develop the new Nicaraguan university.

As general rector of URACCAN, Myrna is responsible for the administration of the three modest campuses in Bluefields, Bilwi, and Siuna.

Myrna is the mother of four children, a medical doctor and surgeon. She studied medicine at St. Luke's in Fargo, North Dakota. She is a member of the Indigenous Parliament of the Americas and was one of the continental coordinators of the 500 Years of Resistance of the Indigenous People. She has traveled to Europe and throughout Latin America to speak about the rights of indigenous people and the autonomy process.

Please don't miss this opportunity to hear the insights and encouraging wisdom of this internationally known indigenous leader. For more information, contact the Thurston-Santo Tomas Sister County Association at 943-8642.

The Costs Of Growth

Thurston County is among the fastest growing in the state. And approximately 90,000 more people are projected to move into the Lacey, Olympia, and Tumwater area by 2020. This rapid growth will mean more jobs, new social services and perhaps greater diversity. It will also create the need for more drinking water, waste handling facilities, transportation infrastructure and fire protection. And farm land, forest and wetlands will be developed to accommodate new residents.

Growth and jobs: what's the link? Do the benefits of growth outweigh the costs? If so, who should pay for growth? What are some of the implications of growth paying for itself? Can our local communities, economy and environment remain healthy without so much growth? How does sustainable "development" differ from growth? Should local officials plan for growth within ecological limits?

A public forum on "The Costs of Growth" will be held on Saturday, May 10th so that local citizens can learn about and openly express their opinions on these and other related questions. The free forum will be held at the downtown Olympia Community Center, Room B from 8:30 until 1:00.

(Continued next page)

Centralia Union Mural Benefit

A Coalition of Local Unions and Community Groups are Raising Funds for a Mural to Honor the Wobbly Martyrs Slain and Imprisoned by Centralia's Business Class in the Massacre of 1919.

Music By CENTRALIA 19, THE MATRIX 7, & JIM SMITH.

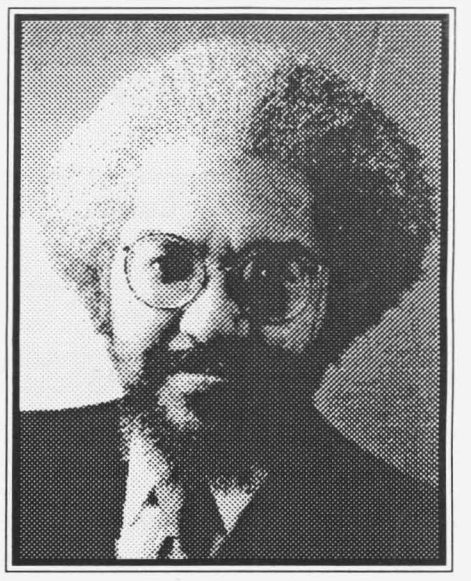
SATURDAY, MAY 3, 8PM
THE MATRIX COFFEEHOUSE
434 NW PRINDLE, CHEHALIS, WA

Sliding Scale $5-10. For more information: 360-740-0492
(I-5 to Exit 77, East to Chehalis Ave., Left to Prindle & Left Again)

SALSA w/ José Valedéz
in Olympia
friday May 9th at 8PM
Benefit Dance to raise funds for the children's library project in Santo Tomás, Nicaragua and Los Hijos del Sol collective in Oaxaca, Mexico.
$5 (or more, if you can)
free for Kids under 12
All ages, non smoking venue
Capital Playhouse Theater
612 4th Ave
(across from Safeway)

Along the Color Line

What's In A Name?



Dr. Manning Marable

The most important thing any oppressed people can do for themselves is to define who they are. Identity begins with naming yourself, in finding your own voice. This is the reason that "names" have always been significant to African Americans.

In slavery, the white oppressors sought to destroy our culture, to deny us our memories and traditions as an African people. In Jim Crow segregation, white racists hurled epithets like "nigger" at us, to destroy and to belittle us. In successive generations, black people have asserted themselves and our unique identities by what we have called ourselves. And through that evolution of names - from colored, Negro, black and African American - we have endeavored to speak to our own history and culture.

Today, there are some people in the Federal government who favor the creation of a new name to redefine many Americans of African descent, as well as other racialized minorities: "multiracial."

At the present time, the Federal government uses only four classifications to define "race" in the United States: black, white, Asian or Pacific islander, and American Indian. There are also two "ethnic" categories, Hispanic and non-Hispanic, who may be either black or white. There are many problems with this arbitrary system of classification. People who have very different histories, incomes, educational and social opportunities are lumped together in an undifferentiated category. Does it make any sense to classify Japanese Americans, whose median household income is higher than that of Euro-Americans, as being in the same category as native Hawaiians, Filipinos or Cambodians, whose average income is well below that of African Americans? Do well-to-do whites from Argentina, Uruguay and Chile have anything in common with black Dominicans and Puerto Ricans, besides speaking Spanish?

In slavery, the white oppressors sought to destroy our culture, to deny us our memories and traditions as an African people.

As bad as the present system of race/ethnic classification is, some government the Census Bureau conducted a bureaucrats want to go from "bad to worse." In 1996, four-month survey of 18,000 households which asked respondents to identify themselves by race and ethnic background. In the list of choices was the category "multiracial." The study found that only one percent of all people questioned identify themselves as "multiracial." However, there is a significant decrease in the number of people who identify themselves as either Asian or African American. Asians and Pacific islanders, for example, represented 4 percent of all respondents.

When given the option of classifying themselves as "multiracial," the group that identified itself as Asian or Pacific islander declined to only 2.7 percent of all respondents. A smaller but significant percentage of blacks and Hispanics also identified themselves as multiracial."

Why do some people of color want to switch their racial categorization? Dr. Robert H. Hill, director of the Institute for Urban Research at Morgan State University and chairman of the Census Bureau's Advisory Committee on the African-American population, explained to the *New York Times*: "People who have been pushing this want somehow to de-emphasize the racial component, the black component. They say they are multiracial, which means I'm less black or somehow I can have a way of not having to check myself as black."

The larger political implications of the "multiracial" designation are profound. How do you determine compliance with affirmative action and equal opportunity programs with goals and timetables, when the size of specific racial groups is uncertain? How do you design a legislative district to reflect "multiracial" interests and representation? Should "multiracial ;" benefit from minority scholarship programs? Will the "multiracials" ultimately form their own Congressional Caucus, and advocate their own policy agenda distinct from that of blacks, Latinos and other racialized minorities?

What's in a name? Technically, approximately 80 percent of all black Americans have some mixed ethnic and/or interracial heritage. Perhaps one half of us have some Native American ancestry. Maybe all African Americans need to check the "multiracial" box next time they are asked to identify themselves. If we cannot eliminate this dangerous category, at least we can make it absurd and meaningless by all claiming it. Somehow, the Census Bureau needs to be taught that blackness is not a biological or genetic category. Black identity is a culture, a heritage, a tradition of struggle, not a racial designation.

Dr. Manning Marable is Professor of History and the Director of the Institute for Research in African-American Studies, Columbia University, New York City. "Along the Color Line" appears in over 300 publications throughout the U.S. and internationlly. ◆

Letters, cont.

Featured guests are from the Tahoe Regional Planning Agency and the cities of Boulder Colorado, Olympia and Redmond WA.

The event is co-sponsored by Zero Population Growth, neighborhood associations, the Sierra Club, South Puget Environmental Education Clearing House, the Sustainable Community Roundtable, Thurston Environmental Action League and others. If you need additional information, contact Tom at 786-8326 or Chris at 943-8929.

East Olympia Community Garden Plots Available

On donated land and with our tools, we garden *Organically*. We have garden work parties to work on the community areas. Information, advice and encouragement are available for beginning and experienced gardeners.

Contact Willow Oling at 352-8996 for more info

Olympia Center for Spiritual Learning

Olympia Metaphysical Study and Master Mind Group: Monday Nights - 7pm - No Charge

Olympia Women's Talk and Drumming Circle: 1st & 3rd Wednesdays - 7pm - $5

Olympia Men's Wisdom Council: 2nd Saturdays - 9am - $2-$5

Spiritual Playground: Learn clairvoyance techniques and healing skills with Cathy Pfiel - 2nd Thursdays - 7pm - $10

Firewalk: Saturdays closest to the Full Moon - $20

Call 923-1875 for more info

◆

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Human Rights Watch Report Supports Workers

Phillips-Van Heusen Agrees to Negotiate

U.S./Guatemala Labor Education Project

On March 17, 1997, Phillips-Van Heusen Chief Executive Officer Bruce J. Klatsky met with P-VH union leaders in Guatemala City to tell them of the company's decision to finally negotiate a collective bargaining agreement with the union. It would be the only contract in Guatemala's maquiladora sector that primarily produces clothing for export for brand-name US companies.

At press time, union and management lawyers were meeting to outline a schedule and process for contract negotiations, P-VH has already agreed to use the union's contract proposal as a starting point for negotiations. Key contract demands for the union are a 20% increase in pay, a grievance procedure, an end to discrimination, and increased respect.

The victory for the STECAMOSA union came a day before the official release of a long-awaited Human Rights Watch (HRW) report which found that the P-VH union had achieved the 25% threshold of publicly-declared support from the overall workforce necessary to obligate management to negotiate. The HRW report also documented a pattern of anti-union discrimination and cited a half-dozen reports of recent intimidation against union members by company officials in Guatemala.

P-VH's reversal of its six-year opposition to the union was reported in a March 18, 1997 *Wall Street Journal* article that followed an earlier WSJ piece on February 24, 1997 reporting US/GLEP's grassroots campaign and the awkwardness of Mr. Klatsky's relationship with Human Rights Watch. Mr. Klatsky is a member of the board of Human Rights Watch.

The union's victory is probably the most important one in which US/GLEP has been engaged because it has demonstrated the effectiveness of a new organizing model in Guatemala that enabled maquila workers for the first time in ten years to obtain and maintain the 25% threshold long enough to obtain contract negotiations. The P-VH union's victory therefore has the potential to expand successful organizing in Guatemala's maquiladora sector, leading to improved wages and working conditions for its largely female workforce.

HRW Faults Guatemalan Government

The HRW report was especially critical of the Guatemalan government (GOG), essentially saying that the Guatemalan Labor Ministry had abdicated its responsibilities in handling the union's request for contract negotiations filed on September 2, 1996. In particular, the Guatemalan Labor Minister was cited for his failure to make a fair ruling on whether the union had achieved the 25% threshold, thereby providing P-VH a convenient excuse not to negotiate while local company managers simultaneously engaged in union-busting tactics.

The Labor Ministry instead engaged in a serious of dubious legal rulings in November and December that favored neither the company nor the union and effectively kicked the issue to the labor courts, a tactic tantamount to burying the issue. Guatemalan labor courts are notoriously corrupt and inefficient, having settled less than a dozen cases in the past two years of over 1000 that are currently pending.

Both victories represent a significant crack in the long-standing opposition to maquiladora unions in Central America.

The GOG's inability to carry out even the relatively simple task of determining whether or not the P-VH union had 25% support has been a major factor in the U.S. government's continuing trade probation for Guatemala.

HRW Decision to Investigate

The refusal of the Labor Ministry to act led to a mid-November agreement with Human Rights Watch to investigate whether or not the union had met the 25% threshold and to investigate allegations of discrimination and intimidation against the union. P-VH also agreed in a November 19, 1996 letter to US/GLEP to negotiate with the union if it were shown that it had met the 25% threshold in accordance with Guatemalan law. HRW decided to undertake the investigation because of Mr. Klatsky's membership on the HRW board. A nine-day investigation was conducted in mid-January by a two-person team that focused its work on the allegations of illegal behavior against the union.

Because of time constraints, the HRW investigation did not review allegations of abuses at P-VH contractors reported last year by US/GLEP. Earlier, P-VH responded to US/GLEP's study of the company's use of substandard contractors in San Pedro, Sacatepequez with public denials in the U.S. but pressure on the contractors in Guatemala to clean up. Unconfirmed reports from San Pedro indicate that workers are now being paid legally-required benefits that were not being provided last summer.

While US/GLEP has some relatively minor questions about the HRW report, overall it represents a fair job with a tough situation. In general, the HRW report affirmed what US/GLEP has been reporting for several years: that P-VH personnel in Guatemala engaged in illegal union-busting that denied its workers their basic rights to organize and to collective bargaining while the GOG failed to enforce basic law. The HRW report was especially strong in documenting how P-VH took steps to cut the pay of union supporters by as much as 2/3 in an effort to either force them to quit the union or the factory. (Over Christmas, P-VH consolidated two plants into one.) The HRW report also found no evidence to substantiate P-VH allegations that union members intimidated other workers or supervisors, a standard charge made by Guatemalan employers against union members.

Grassroots Campaign Key

The P-VH victory is due first and foremost to the P-VH workers whose courage and determination persevered in the face of severe pressure from the company and a government that refused to provide a level playing field. The victory is also due to the organizing model that was used in Guatemala and the extensive support provided by the International Textile, Garment and Leather Workers Federation, an international group of apparel unions in which the Union of Needletrades, Industrial and Textile Employees (UNITE!) plays a key role.

But a central factor in the P-VH victory has been the North American solidarity campaign that grew steadily since the union's drive for contract negotiations went public in September 1996, as well as an earlier P-VH campaign that was successful in helping get the P-VH union legal recognition in 1992, at the time making it the first maquila union recognized by the Guatemalan government in six years.

The grassroots campaign that was initiated on September 2, 1996, the same day that the union filed its request for contract negotiations, built the political impetus in the U.S. that led to the HRW investigation, the *Wall Street Journal* story, and increasing pressure on the company and Mr. Klatsky to negotiate with the union. The next story provides a few highlights of the grassroots campaign.

Congratulations to all who helped make the P-VH victory possible. Thanks especially to all the local organizations and the national organizations that contributed, including UNITE!, Witness for Peace, NISGUA, the Resource Center of the Americas, the Maquiladora Solidarity Network, Nicaragua Network, the Campaign for Labor Rights, Jobs with Justice, the Guatemalan News and Information Bureau, STITCH and many more.

SUGGESTED ACTIONS:

US/GLEP has suspended the P-VH campaign pending completion of contract negotiations. US/GLEP will, of course, monitor the contract negotiations carefully and propose action if any is needed as there is no guarantee that P-VH will follow through on the agreement to negotiate. However, preliminary indications are positive.

(1) Send congratulations to the STECAMOSA union. These can be sent to them directly via fax (call first and ask for the fax tone) or via US/GLEP. Telephone/fax: 011-502-238-0413.

(2) Send a thank you letter to P-VH. Mr. Klatsky went further than the Human Rights Watch recommendations by agreeing to negotiate immediately rather than give the Guatemalan government any more time to act on the union's petition for contract negotiations. The company's decision deserves to be applauded. Mr. Bruce Klatsky, Chief Executive Offcer, 1290 Avenue of the Americas, NYC, NY. 10104. Send a copy of your thank you letter to Human Rights Watch, 485 Fifth Avenue, NYC, NY 10017.

A copy of the Human Rights Watch report is available from them at the same address for $5.

Victory in Nicaragua Too!

The P-VH victory was followed four days later by an equally-important one in Nicaragua: on March 21, 1997, management at the FORTEX maquila factory signed the first collective bargaining agreement in Nicaragua's free trade zone sector. Like the P-VH victory, the Fortex victory came from a combination of the use of clandestine organizing on the ground in Central America accompanied by immediate international solidarity support as soon as the union was strong enough to go public. Witness for Peace and Nicaragua Network worked together to provide leadership for the Fortex campaign in the U.S. Together, both victories represent a significant crack in the long-standing opposition to maquiladora unions in Central America. Until now, the only unions that have been able to obtain collective bargaining agreements in Central America's maquila sector have been in Honduras.

Reprined from the US/Guatemala Labor Education Campaign Update #18. *US/GLEP is located at PO Box 268-290 Chicago, IL 60626 (773) 262-6502 usglep@igc.apc.org* ◆

"I belong to a class which has been robbed, exploited, and plundered down through many long centuries. And because I belong to that class, I have an impulse to go and help break the chains."

– Mother Jones

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Starbucks Reneges On Code

Campaign for Coffee Workers to Resume

U.S./Guatemala Labor Education Project

The U.S./Guatemala Labor Education Project is launching a new Starbucks campaign because the company has failed to take credible steps to implement its code of conduct in Guatemala.

Over two years ago, in response to a US/GLEP campaign, Starbucks announced at its February 1995 shareholders meeting that it would adopt the first-ever code of conduct for a U.S. coffee company in an effort to improve working conditions for those who produce the coffee the company buys. In October, 1995, the company issued its "framework for a code of conduct," entitled *Starbucks Commitment... To Do Our Part*, with Guidelines for Coffee Selection that state it is Starbucks goal to purchase coffee from growers who share Starbucks values.

Starbucks defined these values to include a commitment to treating employees with respect and dignity, fair wages, safe and healthy work conditions, decent housing and freedom of association. Guatemala was selected as the first country in which the code would be implemented. For this path-breaking code, Starbucks received significant positive press coverage and awards, including the *1996 Corporate Conscience - Award for International Human Rights* from the Council on Economic Priorities.

Starbucks 1997 Action Plan

However, the Starbucks 1997 Action Plan issued February 28, 1997 (five months after the start of Starbucks 1997 fiscal year) fails to demonstrate any credible effort by Starbucks to implement its code for the growers of its coffee in Guatemala or anywhere else. On the contrary, the Plan represents an apparent effort by Starbucks to renege on its *Commitment* and redefine what it said it would do.

The center piece of the Starbucks 1997 Action Plan is a new initiative that consists of a $75,000 donation to a development aid project run by Appropriate Technology International (ATI) that is intended to help small family farmers increase their production of gourmet coffee beans. Starbucks portrays its contribution to the ATI project as constituting its major step in 1997 toward implementing its code.

US/GLEP's position is that the ATI project may be fine for small-scale family farmers but it has nothing to do with implementing the company's code of conduct that seeks to improve conditions for coffee workers. The vast majority of the estimated 700,000 Guatemalan coffee workers are employed on plantations, source of most Guatemalan coffee, including Starbucks. Less than 15% of Guatemalan coffee comes from the small-scale family farms targeted by the ATI project, most of which are too small to employ workers.

No Monitoring = No Code

Even more problematically, Starbucks has told US/GLEP that it does not see a need to identify the growers of its coffee or to set up a system to monitor conditions on coffee plantations from which it buys. Obviously, it is impossible for Starbucks to hold coffee growers to any minimum social or environmental standards unless it monitors conditions on the farms from which the company buys.

Over the past two years, Starbucks has consistently cited obstacles to implementing the code. First, Starbucks said it doesn't know the identity of its growers since the company buys primarily through coffee export houses. But Guatemalan coffee export houses are required by law to know the farms of origin, so US/GLEP has proposed to Starbucks that it simply require coffee exports houses to tell Starbucks from where its coffee comes. Starbucks has not responded to this proposal.

Then, Starbucks said it doesn't have the capacity to monitor the hundreds if not thousands of farms from which its coffee comes. But the Catholic Church has offered to work with Starbucks to use its extensive network to develop a pilot monitoring system. Starbucks has failed to pursue this offer.

It is impossible for Starbucks to hold coffee growers to any minimum social or environmental standards unless it monitors conditions on the farms from which the company buys.

While US/GLEP has worked to identify ways to overcome these obstacles, Starbucks has now backtracked completely on taking the two steps without which any code for suppliers is meaningless: identify the suppliers and monitor their conditions.

The excuses offered by Starbucks are very similar to those put forth by U.S. clothing companies a few years ago when they were asked to adopt and implement codes of conduct for their suppliers abroad. Thanks to public pressure, many U.S. retailers now require suppliers to identify every factory and subcontractor where their clothing is made and to allow for monitoring and inspections. US/GLEP believes Starbucks can set the pace in the coffee industry, just as Levi's, the Gap and Liz Claiborne are doing in the apparel sector.

Seattle Press Conference

A broad range of religious, environmental and social justice groups joined US/ GLEP at a March 5, 1997 press conference in Starbucks home base of Seattle, Washington, that called on Starbucks to move forward. Hosting the press conference was Rev. John Boonstra, Executive Minister of the Washington Association of Churches. Other participants in the press conference included Aaron Ostrom, Vice President of the Washington Environmental Council, Roberta Ray of the Coalition for Justice for Coffee Workers, Bruce Herbert of the Northwest Coalition for Responsible Investment, and Armando Paxtor of the Guatemalan Mayan Organization of Seattle and a former coffee worker in Guatemala. Representatives from the Washington State Labor Council and the King County (Seattle) Labor Council were unable to attend but expressed similar concerns in a letter to Starbucks the previous week.

The press conference was covered by most of the Seattle media, including four TV stations, the three local daily newspapers, radio stations, local alternative press outlets, and the *Journal of Commerce*. The media attention prompted a defensive reaction the following day from Starbucks Chief Executive Officer Howard Schultz who, at the company's annual shareholders meeting, threatened that Starbucks would pull out of Guatemala if activists continued to "hound" the company.

Latin American Working Group Letter

Pressure on Starbucks built up in February with dozens of organizations contacting the company urging it to move forward on implementation. The Latin American Working Group with the assistance of the Alliance for Responsible Trade in Washington, DC circulated a letter that was signed by 50 religious, consumer, human rights and trade union organizations calling on the company to move forward on implementation. Among the groups signing the February 19, 1997 letter to Starbucks were the Consumer Federation of America, Bread for the World, the AFL-CIO, the United Church of Christ, the United Methodist Church Board of Global Ministries, UNITE!, and the Teamsters.

Plantation Conditions Surveyed

At the Seattle press conference, US/GLEP released a set of February, 1997 interviews on a Guatemalan plantation from which Starbucks has purchased coffee for years. Workers report earning as little $1.25 a day for an entire family's work, far less than the $10-a-day needed for a family to meet its essential needs. Other abuses uncovered include child labor, no protection for workers using pesticides, not enough latrines for workers, and lean-to housing made of plastic sheeting and sticks. Starbucks has previously said that this plantation is one of the better plantations in Guatemala. In March 1997, Starbucks told reporters that the company has stopped buying from the plantation. (So, Starbucks does know from where its coffee comes!).

Campaign Goal

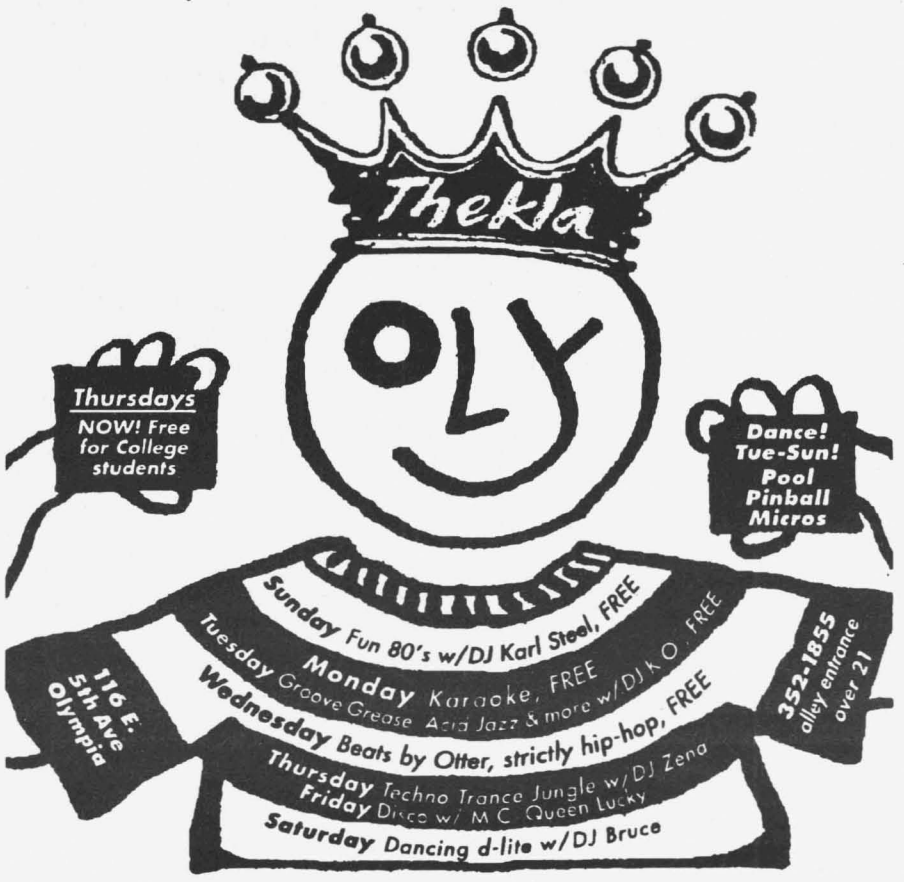
The goal of the campaign is to persuade Starbucks to fulfill the promises it made in 1995 and take the initial steps necessary to implement its code: identify the growers of its Guatemalan coffee, survey conditions on their farms, and put in place a plan intended to achieve Starbueks stated goal of buying coffee from growers who treat their employees with respect and dignity. The campaign is not asking Starbucks to do anymore than what the company said it would do in its *1995 Commitment... To Do Our Part*.

SUGGESTED ACTIONS:

(1) Contact Starbucks. Urge Starbueks to follow through on its Commitment to do its part by identifying from where its Guatemalan coffee comes and setting up a monitoring process this year. Get your local church, synagogue, labor union or civic group to send a similar letter. You may also wish to ask for a copy of the company's 1997 Action Plan and 1996 Progress Report. Mr. Howard Schultz, Chief Executive Officer, Starbucks Coffee Company P.O. Box 34067, Seattle, WA 98134. Note: For an analysis of *Starbucks 1996 Progress Report* and 1997 Action Plan, contact US/GLEP.

(2) Prepare to organize informational leafletting of Starbucks stores, if you have any in your area, as part of a national day or week of leafletting in May (dates to be set). In the Northeast, Starbucks-owned Coffee Connection stores are also on the target list. Note Leafletting materials and a Starbucks Campaign #2 Kit will not be ready before May 1. 1997 but you may place a prepublication order. Kits will cost $5. For local action information call Pat at 705-2726.

Reprined from the US/Guatemala Labor Education Campaign Update #18. *US/GLEP is located at PO Box 268-290 Chicago, IL 60626 (773) 262-6502 usglep@igc.apc.org* ◆



Ramtha-Watch III

When Cults Become Religions

Jess Grant

JZ Knight's recent Scholarly Conference, held at her palatial estate in Yelm, WA (see last month's Ramtha-Watch II), was a watershed in the history of Ramtha's School of Enlightenment (RSE) and its relationship to the larger community in which it exists. Long viewed as a cult by many observers, the conference served to legitimize the school with its pseudo-scientific research, moving RSE tentatively into the mainstream of acceptable religions. The corporate media, largely uncritical in its coverage of the conference, cooperated fully in this process.

The transformation came just in time. The recent mass suicide by members of the Heaven's Gate group put cults back in the limelight with an intensity we haven't seen since the People's Temple tragedy. RSE, with its newly acquired legitimacy, was spared the humiliation of being compared to Heaven's Gate despite the obvious similarities in their cosmologies. Both groups share a belief in Christ-consciousness and UFOs, a combination only slightly less incapacitating than vodka and phenobarbitol.

The RSE conference raises an interesting question. What's the difference between a religion and a cult? IS there a difference? In his book Alcoholics Anonymous: Cult or Cure?, author Chaz Bufe lists 17 distinguishing characteristics of cults (Bufe concludes that AA is not a cult, though it exhibits some cult-like tendencies.) Chief among those traits are:

1. Religious Orientation – Though they're less common, secular cults also exist, such as Fred Newman's New Alliance Party or Bob Avakian's Revolutionary Communist Party.

2. Irrationality – Cults discourage skepticism and rational thought. As James and Marcia Rudin note in Prison or Paradise: The New Religious Cults, "Knowledge is redefined as those ideas or experiences dispensed by the group or its leader. One can only attain knowledge by joining the group and submitting to its doctrine."

3. A Charismatic Leader – Present in most cults, the leader can be living (Unification Church) or dead (Scientology, Mormons). When the leader dies, the group either fades away, is taken over by another charismatic leader, or continues under the leadership of a pre-existing hierarchy.

4. A Hierarchical, Authoritarian Structure.

5. Dogmatism – Cults invariably have the truth and are antagonistic to those who dare question it. Since cultists have this precious commodity they usually view themselves as better than other people.

6. Separatism – Cult members usually view themselves as outsiders, as different from the rest of society. One expression of separatism is the use of specialized terms – almost all cults develop a jargon peculiar to themselves.

7. Self-absorption – The primary focus of the cult is the cult itself. Political cults are notorious for infiltrating social change groups and manipulating them for the benefit of the cult, often destroying the social change group in the process

8. Economic Exploitation – Many cults strip their members of assets. In the People's Temple the technique was crude – members were pressured to donate their possessions to the church. The Church of Scientology has taken a more sophisticated approach. Members are lured by widely advertised free computer personality evaluations and pay very little to take introductory courses, but then must pay much higher fees (often in the thousands of dollars) to take advanced courses.

9. A Closed, All-Encompassing Environment – The classic example of this is Jonestown. The less contact that members have with external reality, the more natural the hothouse environment and peculiar beliefs of the cult seem. A closed environment also makes members totally dependent upon the cult for social support and a sense of identity, thus making leaving the cult a terrifying prospect.

10. Millenarianism – In many cults, members believe that the world is coming to an end.

Of these ten criteria, at least nine are present in RSE (their environment is not entirely closed or all-encompassing, since members live and work in the larger community). But then, at least eight are also true of the Roman Catholic Church. The only difference between a cult and a religion is their size, duration of existence, and relative political power. Even Christians were perceived as a fanatical cult when they first began – it's only their longevity and vast numbers that have made them an accepted mainstream institution.

It's the same difference in scale found between an "urban gang leader," a "Somalian warlord," a "Panamanian strongman," and "the U.S. Commander-in-Chief." They're all the same job, varying only in the relative power they wield and the number of troops they command. Yet, in this country, one is revered while three are reviled. History is written by the winners, and this is as true of the ideological battlefield as the literal one. RSE's transformation from cult to religion consists more of a shift in public perception than in actual substance.

That shift in public perception would have been impossible without the help of the mainstream media and certain academics. Of all the newspapers that reported on the conference, *The Olympian*'s coverage was the most sycophantic. Compare this headline in the *Daily Zero* ("Ramtha seer isn't fraud, scholars say") with the conclusions drawn by *The News Tribune* ("Some scholars called in by Yelm woman who supposedly channels ancient spirit say she appears not to be acting"). Same conference, different spin.

In case anyone missed the point, conference organizer J. Gordon Melton spelled it out. "Ramtha's gnosticism is a religion," asserted Melton, author of The Encyclopedia of American Religions. "It's got all the components of a religion…because (it) addresses creation, where men and women come from and where they will go." Yet another pretender to the Truth is the last thing most religions want, since the enlightenment field is already so crowded. It's not surprising that the most vehement critics of cults are established religious figures like priests and rabbis.

Journalists seemed most impressed by the research of psychologist Ian Wickram of the Saybrook Institute. Wickram monitored eight physiological measurements of Knight while she was "channeling." Those measurements, he claimed, showed a distinct pattern separate from those exhibited by Knight in a normal setting. Her heart rate, muscle tension and skin moisture increased, while blood volume, pulse and skin temperature decreased. These signs are present when someone is jogging, is sexually aroused, or is having a panic attack, he admitted, but said that he believes she induces the changes by hypnotizing herself.

This data falls far short of proving Ramtha's existence, as everyone, including Knight, concedes. To establish causality between two variables, i.e., to prove that the independent variable (channeling Ramtha) caused the dependent variable (changes in pulse and temperature), it would be necessary to first rule out all other possible causes. This has clearly not been done. What else, besides channeling Ramtha, might have caused these physiological phenomena?

Perhaps self-hypnosis, as Wickram himself suggests. Multiple personality disorder is unlikely, since it's not known to appear on demand, but it can't be ruled out altogether. Robert Moore, a Jungian psychologist from the University of Chicago Theological Seminary, thinks Ramtha originates within Knight's personality but is also a part of the collective unconscious. Reverend Walt Stowe of Calvary Baptist Church near Roy offers this explanation. "If Ramtha is a reality, then he is a demonic reality."

Yet another pretender to the Truth is the last thing most religions want, since the enlightenment field is already so crowded.

Yogis have been practicing these techniques of self-hypnosis for centuries, controlling their vital signs with the willful mastery of mind over body. Harry Houdini mastered the same techniques a century ago, amazing audiences with his apparently magical escapes and long underwater stays. Yet Houdini used his incredible prowess to debunk the would-be spiritualists of his day. His knowledge of sleight-of-hand allowed him to reveal how seances were manipulated by so-called mediums with cheap tricks of illusion. He put his talents in the service of knowledge rather than self-aggrandizement.

Spiritualists have become a lot more sophisticated since the days of Houdini. JZ Knight and the rest of the channelers have developed a mode of revelation which is virtually impossible to disprove. This "undebunkability" has confused the gullible, who mistake it for proof positive that Ramtha (or Seth or Lazaris) really exist. The mysteries of the universe will probably always remain just that, mysteries, despite the pretentious claims of scientists and religious leaders.

Not all the media were fooled. The *News Tribune*'s editorial staff wrote, "anyone with a lick of common sense would conclude that her ability to hypnotize herself isn't evidence that a spirit is speaking through her. Sorry, JZ. It still sounds like horse-pucky." But perhaps the last word on the subject belongs to Bradley Goodson of Tacoma, who wrote this letter to the *News Tribune*. "As someone who finds all religions to be little more than ritualized superstition, I must come to JZ Knight's defense. I have never had a follower of Ramtha knock on my door on a Saturday morning to try to convert me. I know of no case where Ramtha has compelled his followers to burn witches, disembowel heretics, spray automatic weapon fire into a crowded marketplace, bomb a clinic or drive a truck loaded with explosives into a Marine barracks."

Amen, brother. ◆

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Roadless Areas, SLAPPsuits, and Closures in Idaho

Natalie Shapiro

Peggy Sue McRae owes a logging company $90,000 for sitting in a road. The good news is that no logging trucks will be rolling along the road this winter. Last fall saw a series of ups and downs for citizens fighting the contentious Cove/Mallard timber sales in central Idaho. Activists have been using various tools to try to stop 200 cutting units and 145 miles of road from desecrating this unspoiled gem of roadless area. From lawsuits to letters to educational roadshows to sitting in logging roads, activists have succeeded is slowing down the sales significantly. The nine sales were scheduled to be completed in 1997, but only about 15% of the logging and roadbuilding has been completed.

For their troubles, a dozen activists who protested the sales in 1993 now owe big bucks to the company building the roads in Cove/Mallard. Last November an Idaho County jury decided that the activists collectively owed Highland Enterprises $1.2 million in punitive fines and compensatory damages from monetary losses that the protests caused.

It is unlikely that Highland will see the money; the activists are all dirt poor. But the point was to send a chilling message to activists: if you protest, you pay. That is the goal of this type of lawsuit, called a SLAPPsuit (Strategic Lawsuit Against Public Participation). It's a favorite tool of polluting industries to try to silence citizens who fight back.

However, activists received a victory for a different issue -- the right to be in a closed area of the national forests. Closing contentious logging areas to the public has been a common practice by the Forest Service. Every year, activists have been shut out of logging areas by a Federal closure order once they begin protesting. The Forest Service says that closures protect public safety; activists say closures keep out witnesses. Fines up to $250 and three months in jail have been levied on activists found guilty of this misdemeanor.

1997 may be different. Recently, US District Court Judge Edward Lodge, in two separate cases, over-ruled convictions on activists found guilty of being in a closed area in 1995 protests. Lodge ruled that the Forest Service failed to follow any standard or criteria in issuing permits to enter closed areas. Instead, permits were arbitrarily denied based on the viewpoint and affiliation of the applicant.

Other good news is that the Idaho Sporting Congress (ISC), in litigation over the Cove/Mallard sales since 1991, has succeeded in halting the sales until at least June 15, 1997. ISC bargained an agreement between the Forest Service, the logging company, and the road building company to refrain from activities while a hearing on the case is awaited. The hearing occurred in April.

Activists pouring over documents obtained through FOIA (Freedom of Information Act) requests, as well as observing what loggers and road builders have actually done in the woods, have found blatant violations of several environmental laws, the Forest Plan, and timber sale contracts. These discoveries form the basis of the lawsuit, which requires that the sales be halted until the Forest Service does a Supplemental Environmental Impact Statement (SEIS).

The National Environmental Policy Act (NEPA) requires that if significant changes have occurred either in the project itself or in the affected environment, a supplemental analysis in required. That is the case with the Cove/Mallard sales. Sale units and roads have been changed since the original Environmental Impact Statement (EIS). In addition, water quality has significantly changed: when the EIS was written in 1990, water quality was high in streams that provided endangered salmon habitat. Four years later, they were degraded enough by sediment to be listed as Water Quality Limited Segments of Concern by the State of Idaho.

This could have been avoided; road building and logging proceeded for three years before the Forest Services bothered to begin a monitoring program to see if road building and logging was affecting watersheds. They only began such a program because they were forced to by the National Marine Fisheries Services (NMFS).

Under the Endangered Species Act, the Forest Service is required to consult with NMFS regarding the impact of the sales on endangered Chinook salmon. However, the result of the consultation process was a watered-down, vague list of requirements for the Forest Service.

The essence of the consultation is whether or not logging activities in the tributaries of the Salmon River will affect salmon habitat in the river. One of the requirements by NMFS is to determine baseline conditions for the River. The Forest Service wiggled itself out of doing actual monitoring; instead, it only has to rely on inaccurate and vague estimates of baseline conditions.

Cove/Mallard isn't the only roadless area under the chainsaw. Three hours northeast of Boise lies the Deadwood Roadless Area, an old growth Ponderosa Pine forest. Two years ago, the Boise National Forest conducted a "landscape analysis," which mapped areas in the Deadwood River drainage that were determined to be most susceptible to disease, insects, and wildfire. In early 1996, the Deadwood Environmental Assessment was issued under the infamous "Salvage Rider."

When ISC biologist Stephen Davis was repeatedly refused access to the project files for the sale (which by law must be available to the public) he took a hike to Deadwood, and found the true intent of the Forest Service: though promoted as a "salvage" sale, the only trees marked to be cut were the huge green (or live) old growth ponderosa pine. In fact, all the areas determined to be susceptible to disease, insects, and wildfire in the "landscape analysis" were now outside of the proposed logging areas. Further, none of the marked trees showed any signs of insects or disease, as confirmed by Dr. Arthur Partridge, forest pathologist for the University of Idaho.

Last November an Idaho County jury decided that the activists collectively owed Highland Enterprises $1.2 million in punitive fines and compensatory damages from monetary losses that the protests caused.

Pressure from the public forced the Forest Service to withdraw Deadwood as a Salvage Rider sale and reclassify it as a green sale. However, last fall, activists discovered that the Forest Service spent $460,000 to mark 86,000 trees to be logged, and cut 41 helicopter landing pads. All this was done before the new environmental analysis was completed, a brazen violation of NEPA.

Marking healthy old growth to be cut is nothing new. Last summer, two ISC attorneys took a hike into the French Creek roadless area to document a salvage timber sale for litigation purposes. They had to walk partly on a road closed to traffic due to the logging operation. The environmental analysis and sale contract stipulated that only dead trees (burned from the wildfires of 1994) were to be removed. What the attorneys found was shocking: unburned, living, old growth trees were being cut, clearly a violation of the Salvage Rider, which required that only dead and imminently dead trees are to be cut.

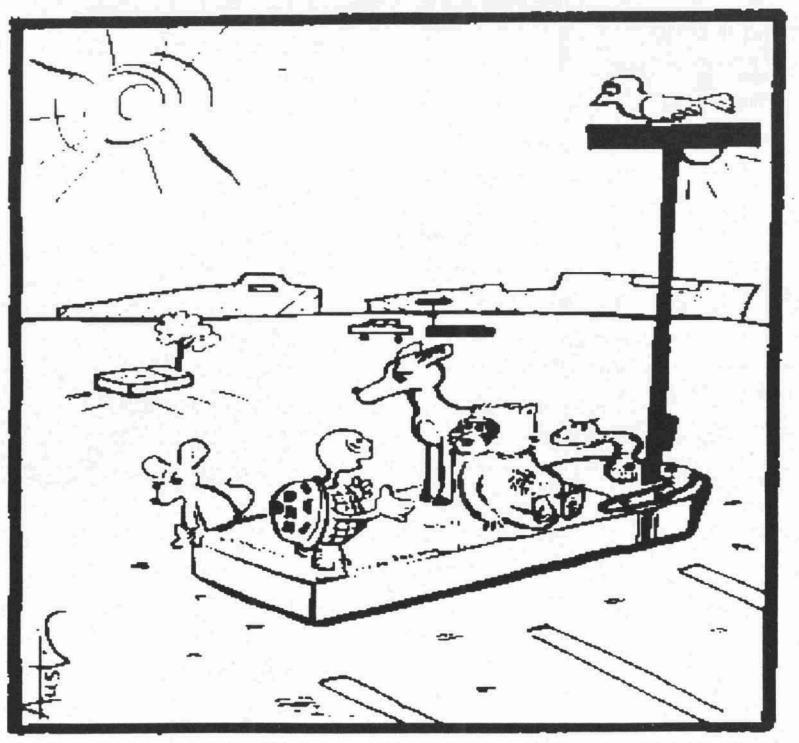
While documenting this, they were arrested by a Forest Service Law Enforcement Officer for trespassing on the closed road, and their film and notes were confiscated. When ISC hit the press with this bizarre story, the Forest Service issued their own press release stating that the trees were actually dead from insect attack; they just looked green because the chlorophyll needs time to leave the needles. However, none of the trees showed any sign of the alleged insect infestation.

The fact that the Forest Service so blatantly lies and fails to follow environmental laws gives activists ammunition. Information gleaned from the FOIA documents goes to the woods with monitoring teams. Activists see if what the Forest Service says on paper matches what is actually happening on the ground.

The disregard for the well-being of endangered, threatened, and sensitive species of wildlife and fish also gives rise to rage and resistance. This is perhaps best exemplified by the summer of 1996 with the famous "Jack Squat" blockade on the Jack Creek road in Cove/Mallard. With each new day's dawn, the work of the previous night graced the hated road: log cabins, giant ditches and trenches, culverts ripped out of the ground, and miles of huge slash piles.

The fire of rage and resistance will continue this summer, hopefully spreading to other roadless areas under siege. When agencies refuse to obey the law, or when the judges side with the timber industry, the only thing left is rage and resistance. Come to Idaho this summer.

DRIVING ME MAD BY RON AND EMILY AUSTIN



"LOOK ON THE BRIGHT SIDE GUYS. THEY LEFT US WITH PLENTY OF OPEN SPACE."

What You Can Do

Write to top agency officials and tell them how you feel about logging in roadless areas:

The Honorable Dan Glickman
Secretary of Agriculture
USDA
1400 Independence Ave., SW
Washington, DC 20250

Mike Dombeck
Chief, US Forest Service
PO Box 96090
Washington, DC 20090

For More Information

Cove/Mallard Coalition
PO Box 8968
Moscow, ID 83843
(208) 882-9755
cove@moscow.com

Idaho Sporting Congress
PO Box 1136
Boise, ID 83701
(208) 336-7222
iscsdd@rmci.net

N. Rockies Preservation Project
PO Box 625
Boise, ID 83701
(208) 345-8077

◆

Mapping Our Journey II

Alliances Across Communities

Gay, Lesbian, Bisexual, Transgendered Political Planning Conference Olympia, May 16-18 at the Holiday Inn Select

It is time to continue the map to our future and the journey we will take to equality. Mapping Our Journey II is intended to explore ways our community can have local impact on the towns, cities, and counties where we live and continue our efforts within statewide politics.

Your participation is Crucial. Make your voice heard in discussion and workshops on how to make a difference working with town, city, and county councils and local school boards. Explore how to make allies of labor groups, business, youth and community organizations.

Organizers recognize that our community has many different faces, we are working hard to find speakers and presenters that represent this diversity. We hope that every conference participant will meet, learn and work with someone who is different from his or herself.

Key Note Speakers:

Carmen Vasquez is Director of Public Policy for the Lesbian & Gay Community Service Center, she oversees the Center advocacy and education work. Carmen served on the Board of Directors for the National Gay and Lesbian Task Force from 1990 through 1993. A self-described "Butch-Puerto-Rican-Socialist" Carmen lives in Brooklyn, New York.

Elizabeth Birch is Executive Director of the Human Rights Campaign since January 1995. She was a co-chair of the National Gay and Lesbian Task Force and the founder of AIDS Legal Services. Birch also authored several AIDS anti-discrimination ordinances which have been enacted in California municipalities. She was selected as Pro Bono Lawyer of the Year by the Santa Clara County Bar Association.

Optional Pre-Conference Workshop, "**Campaign to Win**," hosted by Running Proud begins at 10am on Friday, May 16th. Mapping Our Journey Conference begins with a 6:30pm registration and 7:30 reception.

The Conference is built around workshops. It begins at 7:30-8:30am on Saturday. Keynote speaker Elizabeth Birch will speak from 11:15-1pm. The day is finished with an optional Dinner and Variety Show at 6:30pm. On Sunday, keynote speaker Carmen Vasquez will speak from 12-1:30pm. The conference ends with a Wrap-Up Plenary and Open Mic from 1:30-3:30pm.

Workshops

There are over 20 workshops that will be conducted such as: History/Herstory, Hometown Civil Rights, Making Our Schools Safe, Legislative Lobby Skills, Out For Office, How to Gather Signatures, Field Guide to the Religious Extreme, Share the Power, Fundraising, Labor Alliances, Business Alliances, Creating Queer Youth Empowerment, Let's Get Married, &more. Plus **Youth Workshops** include: How to Get Organized, How to Educate Straight People, Role Models for Queer Youth, and more.

Conference registration is $55 and an additional $25 for Campaign to Win.

Sponsored by HOW, Capitol "Q" News, Running Proud, GALE, PFLAG, and Washington Legal Marriage Alliance. Sponsors are still being sought. For more information call 456-6754 or fax (360) 456-1467. ◆

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Activist Conference

From The Ground Up

The conference organizers have planned it with the following goals in mind: * To strengthen and enrich already existing activist work and spark new and creative movement. * To help activists be more effective organizers with specific skills training workshops. * To initiate new concrete projects organized by participants.

If you need to contact us for any other reason we can be reached at: From the Ground Up CAB 320 The Evergreen State College Olympia, WA 98505 (360)866-6000 ext. 6144 dixonchr@elwha.evergreen.edu http://agora.rdrop.com/~bortec/ftgu

Friday May 9, 2-4pm Workshop I

Sound Hours - Joanne Lee
History of 60s Revolution - Peter Bohmer
Boycotts: History, Resources- Zach Lyons
Monitoring the Forest Service - Karyn & Asante
Meeting Facilitation - David Solnit
Community Organizing and Coalition Building: Theatre Simulation Exercises - Bryn Houghton & Jen Martin
Is The Struggle for Reproductive Rights Over? THEN AND NOW - Linda Malanchuk
Organizing for Immigrant Rights - Ellen Short & Mary Pham
Queer Youth Activism - Lesbian Avengers
8pm Music with Citizens Band, Reva, and Timothy Hull

Saturday, May 10

9:30 - 11:30am Workshop II

Legal Skills - Neil Fox
Kids in Community Discussion - Kim Henninger & Ed Glidden
CopWatch - Pat Tassoni
Women's Non-Reproductive Health - Daniela Crocetti & Angelina Zontino
Performing Arts Activism - Tracy Conklin
Book Keeping - Mike E.
Petition Writing and Lobbying - Anna Schlecht
Deep Ecology - Avalon
How Domestic Violence Affects Our Communities - Safeplace

9:30 - 1:45 Workshop IIa

Nonviolence Training - Alix
Consensus Training - Grace Cox & Harry
Organizing a Non-violent Direct Action Campaign - David Solnit

11:45 - 1:45pm Workshop III

Sustainable Activism - 80s Success/Failure - Gov Parrish
Skills for Performing Artists - Tracy conklin
Tree Climbing - Joe, MacLeod Pappidas, Diana
Labor & Community Solidarity - Nancy Haque & Hillary
Sustainable Agriculture - Blue Pete
Theater: Exploring Alternative Ways of Creating Dialogue with Community - Denise Torp
Permaculture - Kelvin Klienmen

Panels 4:45 - 6:45pm

International Solidarity - CISPES, USTAWI, ETAN & Zapatistas
Alternative Media - Portland Alliance, Works In Progress, Earth First! Journal

Sunday May 11

9:30 - 12:30pm Workshop IV
Zine Making & Networking - Courtney Bennet
Political Prisoner Support - Mike Lee
Animal Rights Activism - Craig Rosebrough
Native American Issues - Tiokasin
Co-ops/Collectives - Grace Cox & Tim Calvert
Collaborative Improvisation through Writing and Movements - Allie Starr
Women's Self-Defense - Girl Army

2pm Constancio Pinto

Lecture on The Current Situation in East Timor ◆

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Who is NORPAC and what are they doing to Oregon farmworkers?

PCUN

NORPAC, maker of "FLAV-R-PAC" frozen fruits and vegetables, is a grower-owned food processor based in Oregon's Willamette Valley. Farmworkers at NORPAC grower farms, under the leadership of PCUN, Oregon's farmworker union, have been organizing for increased wages, the right to breaks and to receive overtime pay, fair treatment, and decent living conditions. NORPAC growers have refused to participate in every attempt to arrive at a negotiated settlement to farmworker complaints. Instead, they have responded by threatening to fire, evict from grower-owned housing, and use physical violence to stop any organizing effort.

How is Wholesome and Hearty Foods hurting farmworkers?

Wholesome and Hearty Foods (WHF), maker of the Gardenburger, is breaking our national boycott of NORPAC Foods. WHF contracts with NORPAC Food Sales, the "sales arm" of NORPAC Foods (according to NORPAC Foods 1993 annual report) to distribute their products. WHF is subsidizing NORPAC growers' repressive treatment of farmworkers by continuing their business relationship with NORPAC.

What are the boycotts supposed to achieve?

By erecting an economic picket line around NORPAC, these boycotts aim to reduce NORPAC grower income to the point that NORPAC growers will have no other choice but to negotiate with farmworkers. Farmworkers at NORPAC farms continue to risk their jobs, housing, and even physical safety by organizing themselves in order to win better living and working conditions. Yet more pressure is needed. Only when NORPAC growers no longer profit in the marketplace from their exploitative practices will they negotiate with farmworkers.

Oregon's farmworkers?

Tell your friends and family to stop buying FLAV-R-PAC and Gardenburgers.

Tell your friends and family to stop buying FLAV-R-PAC and Gardenburgers & Get involved with the local Olympia Farmworkers Justice Committee.

What's happened so far in these boycotts?

For the first time in recent history, NORPAC's profits are down. NORPAC growers and others have formed the Council for Agricultural Employers, a state-wide group that includes every major agricultural organization in Oregon. They are working to convince consumers that conditions for farmworkers aren't that bad. Yet, their hypocritical actions of organizing themselves to prevent farmworkers from doing the same are having little effect. Ecumenical Ministries of Oregon (EMO) is calling upon all churches and denominations to support the boycott of NORPAC Foods. Over 50 church, labor, environmental, and community organizations, including the United Farmworkers of America AFL-CIO have endorsed our boycotts. Natural food stores and co-ops nationwide are providing customers with information regarding our boycotts and pulling FLAV-R-PAC and Gardenburgers from their shelves in solidarity. Farmworkers at NORPAC farms are increasingly overcoming their fear, speaking out, and continuing to struggle for dignity, due in part to the support they are receiving from the general public.

What can I do to support boycott.

Get involved with the local Olympia Farmworkers Justice Committee by calling Frank at 753-4390.

Ask your church, union, environmental or community group to endorse our boycott.

Ask your local natural food store/co-op not to sell FLAV-R-PAC or Gardenburgers.

Ask your favorite restaurant to change brands if they're using FLAV-R-PAC items or selling Gardenburgers.

Write to NORPAC and WHF and let us know of your support for our boycott. Please be sure to send us a copy so we can keep you informed as to the latest developments.

Alan Keudell, Chairman of the Board NORPAC Foods, Inc. P.O. Box 458 Stayton, OR 97383 (503) 769-2101

Lyle Hubbard, Wholesome and Hearty Foods 1411 SW Morrison St., Suite 400 Portland, OR 97205 (503) 205-1500 Fax (503) 232-6485

For more information, or a retail information package with Gardenburger and FLAV-R-PAC alternatives, contact PCUN at 300 Young St. Woodburn, OR 97071 (503) 982-0243 Fax (503) 982-1031 ◆

May Events at Liberation Cafe

May 2, Friday - 7pm - **May Day Celebration**. Discussion and festivities with the Wobblies.

May 9, Friday - 7pm - **Anton Ponce de Leon,** founder of Samana Wasi home for abandoned children and elders in Cusco, Peru, will speak and sign books. **Music with Andean band Mashis.** $8 Gen. Adm., $5 students & Seniors, kids free.

May 16, Friday - 7pm - **Liberation Cafe General Meeting.** Come help decide the future direction of the Liberation Cafe- Olympia Political Cultural Center. Music and food. Newcomers encouraged.

May 23, Friday - 7pm - **Live Music! With** City Limits Independent Musicians' Collective members **Reva, Centralia 19,** and lots more!

May 30, Friday - 7pm - **Documentary, HIV=AIDS: Fact or Fiction?** And safer sex presentation with Olympia Aids Prevention Projects Youth Project.

Weekly Events: Mon. at 7pm: Spanish Class; Thurs. at 3pm: Books For Prisoners; Thurs. at 7pm: Liberation Cafe meetings.

For more info or to schedule events, please call 352-7336 or come by the Cafe, located on the Top Floor of Bulldog News in downtown Oly.

Liberation Cafe is having a membership drive! Call to find out how you can save 10% on your coffee, books, and admission charges to see people like Noam Chomsky and Jennifer Harbury. And all while supporting an alternative institution dedicated to justice. For only $35 /year.

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When We Were Kings:(4pm Sun); 6:30 Sun&Tues; 9 Mon&Wed
Crash: 9 Sun & Tues, 6:30 Mon & Wed
May 4 - 7
Palookaville: (4pm Sun); 9 Sun & Tues; 6:30 Mon & Wed
Crash: 6:30 Sun & Tues; 9 Mon & Wed
May 11 - 14
Everybody Says I Love You: 6:30 Sun & Tues; 9 Mon&Wed
Prisoner Of The Mountains: 6:30 Mon&Wed; 9 Sun&Tues
May 18 - 21
Marvin's Room: (4pm Sun); 6:30 Sun & Tues; 9 Mon & Wed
American Job: 6:30 Mon & Wed; 9 Sun & Tues
May 25 - 28
Citizen Ruth: 6:30 Sun & Tues; 9 Mon & Wed
Mahjong: 6:30 Mon & Wed; 9 Sun & Tues
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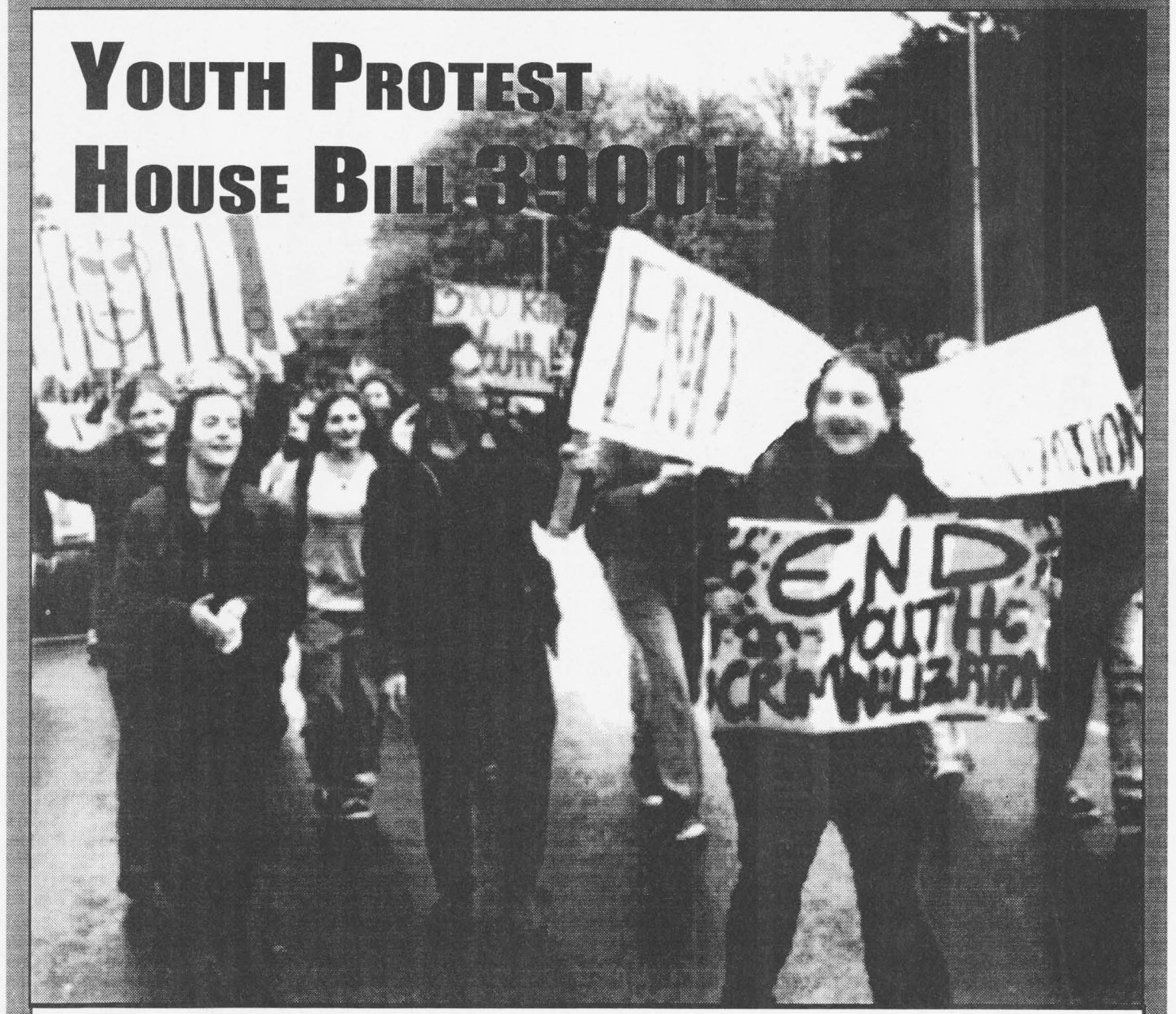


A group of youths marched from downtown to the Capitol to voice their anger over 3900, a bill that would put <u>all</u> 16 and 17 year olds accused of violent crimes into adult legal and prison systems. At the Capitol, the youths were shut out of the Senate Public Viewing area, just as they are shut out of the political process which doesn't let them vote. The bill passed with amendments in late April.

Shame, fascist legislators!

photo by Tara Perkins

Corrupt Justice System Favors Abusive Police — 1

<u>Along the Color Line</u> What's In A Name? — 6

Phillips Van-Huesen Negotiates With Maquiladora Union — 9

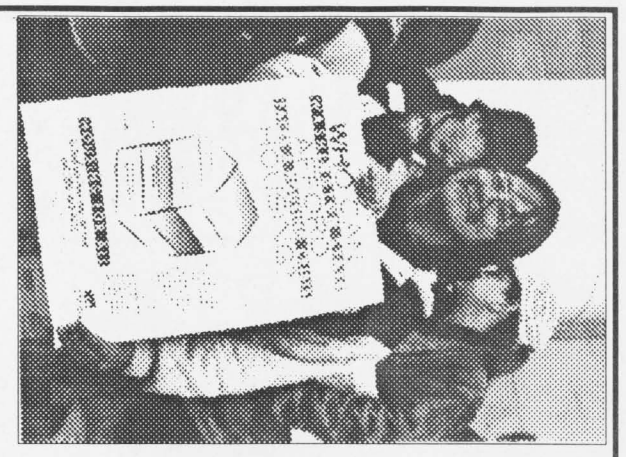
Starbucks Reneges On Negotiations With Maquiladora Union — 7

<u>Ramtha Watch</u> When Cults Become Religions — 8

Upcoming Conferences — 10

Pictures of Homeless Encampment

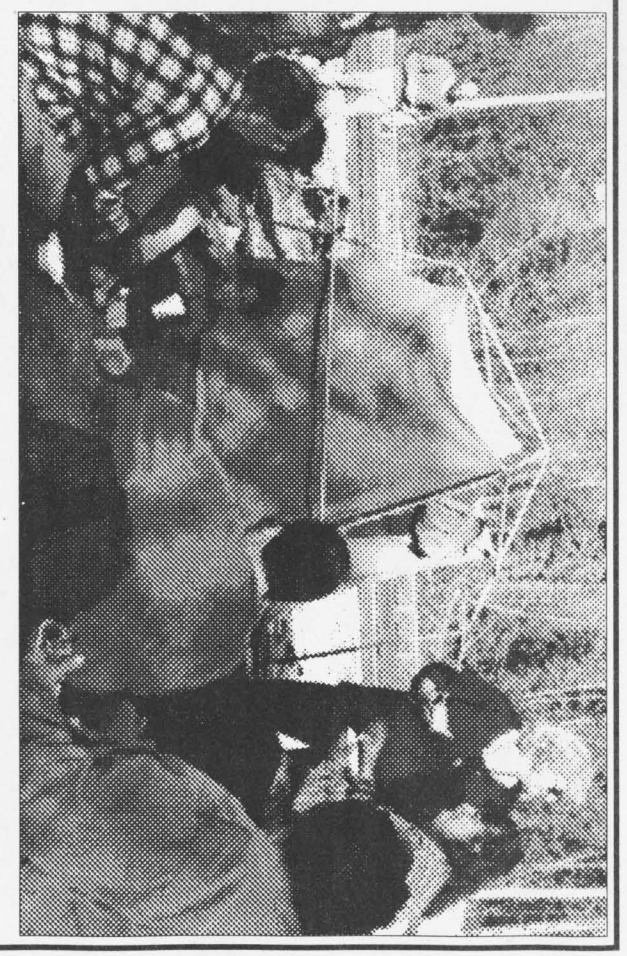
by Hall Panneton

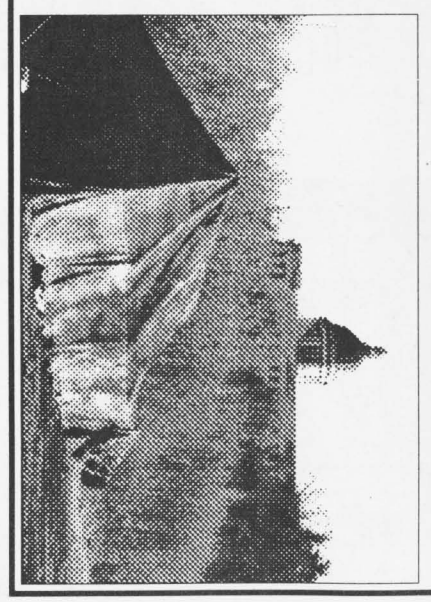


Top Left: Human Services Rally

Top Right: SHARE and Homeless people strategizing over some food.

Right: Olympia looks like a nice place for affordable housing





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